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ABSTRACT

This paper discusses the theory, research, and practice of communication in Spain, from the perspective of language, political economy, and culture. The peoples of the Iberian Peninsula and surrounding islands communicate in a rich variety of languages. In the electronic age, communication has shifted away from the print media to the spoken media, but the importance of the printed word is reflected in the current popularity of literature on cassettes. Literature is also an excellent method by which people can learn to appreciate cross-cultural similarities and differences. As Spain's role in the modern political-economic world becomes more established, its literature must represent a more accurate and un-stereotyped image of the heterogeneity of its people and culutre. The policial economy of a nation and international economic competition modify the communication of a people or peoples. Foreign visitors to Spain readily see that the Spanish people are hospitable, generous, and eager to communicate with and aid foreigners. Today, the Spaniards desire to be seen as a full partner in the European community, and they desire to attain a better, democratic way of life for themselves and future generations. However, some Spanish political interests, such as the desire to regain possession of Gibraltar and concern over the political fate of Morocco, place Spain at odds with England and the United States, which are otherwise allies. Americans should not take Spanish hospitality, on a personal or national level, for granted. (KH)

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The Theory, Research, and Practice of Communication in Spain

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Speech Communication

Eastern Illinois University

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Dedication

To Dr. Jose Fernandez, founder of the Foreign Study Program Abroad (FORSPRO).

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Abstract

This paper discusses communication in Spain from the perspective of language, political economy, and culture. Languages spoken on the Iberian Peninsula and surrounding islands are presented to establish the notion of a rich linguistic variety. Communication, furthermore, is viewed as having moved from the print media to the spoken media as primary emphasis, but the printed word is still responsible for much of the material available on cassettes today. Literature is also seen as an excellent method by which we can, cross-culturally, learn to appreciate each other's similarities and differences. The political-economy of a nation, to a certain extent, is mentioned as a structural element that can modify the communication of a people or peoples. Finally, Spanish culture is the mainstay of communication in the Hispanic world.

Communication is something we all engage in; we cannot not communicate. Communication becomes more complicated when we consider that there exists 2,999 known languages with approximately three percent that possess a writing system.[1] Not all, of course, use an alphabet: e.g., characters are used by the Chinese and Japanese: Kanji by both and Hiraganda by the latter.[2] The Roman alphabet, adopted from the Greek by way of the Etruscan alphabet consisting of 23 letters upon which are founded the modern alphabet of most European nations, differs considerably in style and somewhat in number from the Arabic (Southwestern Semitic--the language of the Koran), Hebrew (Semitic-- the language of the Old Testament) , and Russian (Old Slavic, now Cyrillic) alphabets (American Heritage Dictionary, 1976).[3] Language, both spoken and written, its expression in art, artifact, and invention, and its performance in the performing arts/sciences, combines to incorporate the cultural components of communication along with its non-verbal counterpart. In the present, taking into account the above context and the function of language, after Chinese and English, Spanish ranks third as the most spoken language followed by Arabic, Hindi, and Russian (World Almanac, 1982).[4] Therefore, this paper recognizing the importance of Spanish in the world today will discuss the theory, research, and practice of communication in Spain.

Methodology

The methodology presented here employs a review of the literature and the spoken word as I have encountered it while living in Spain: descriptive. The intent here is to convey an idea of how spoken Spanish in Spain differs as modus operandi from Spanish and English spoken in this hemisphere. In a larger context communication embodies the language of a people or peoples and all of its outward manifestations. Because language reflects and propels culture, it is neccessary to examine its specific nuances to determine how it varies from place to place. Spanish as communication changes as it moves across the face of the earth, just as does English. Yet, in many respects the two seem to accomplish much the same; they unite their peoples; the Spanish-speaking people, the English-speaking people. To fully appreciate each other, we should understand the similarities and differences between our communication ambiances. In this spirit, I will now discuss Spain and the Spanish experience.

Language

Possibly no other country in Europe has more variety in topography and language than Spain. Spain and Portugal, of course, occupy the Iberian Peninsula and Portuguese and Castilian Spanish are the respective official languages; however, Spain boasts

at least four additional languages: Galician, Basque, Catalan, and Valencian. These languages and variations of Castilian follow:

Galician--The Portuguese dialect spoken in the Northwest region: Galicia.

Basque--spoken in the Western Pyrenees in France and Spain: the Basque Province. Their language is of no known relationship to any other language (American Heritage Dictionary, 1976).

Catalan--the language of Catalonia, a region and former republic of northeastern Spain, bordering on France and the Mediterranean Sea; Catalan.

Valencian--a language spoken in the eastern region and former kingdoms of Spain, also bordering the Mediterranean: Valencia.

Castilian--the dialect of Spanish spoken in the central section of Spain: Castile. Castilian is now the standard form of the language in Spain: Spanish.

Andalusian--a very slight variation of Castilian where the "Cs" are pronounced like "Ss", spoken in the southwestern region bordering on the Atlantic and Mediterranean: Andalusia.

Majorcan--the Mediterranean language spoken in the largest of Spain's Balearic Islands: Majorca.

> Canarian--the people of Las Palmas and Santa Cruz de Tenerife that comprise two provinces of Spain, located in the Atlantic Ocean off the northwestern coast of Africa, speak Castilian Spanish with a southern flavor: Canary Islands[5]

The above simply says many languages are spoken in Spain besides its official language: Castilian. Communication as language presupposes a definition of language: "Language is characterized by a body of literature (oral or written) representing a specific culture" L.F. Clay-Mendez (Personal Communication, September 20, 1985). The oral tradition of language, according to Marshall McLuhan (1967), has returned in the modern electronic era. Reading and writing, it appears, have taken a back seat to listening and speaking. Sightless people and illiterate people today can function and learn a great deal of information without the use of the printed word; nevertheless, much of the information they receive originates from print. Today, many motorists traveling on the various highways listen to cassette recordings of best sellers, e.g., Tolstoy's War and Peace . One individual, being interviewed on television, said it took him four weeks to listen to the cassettes for the novel (ABC's 20/20, September 5, 1985).

Literature

Perhaps cassettes and the use of the new hardware, such as walkmans, will further encourage Americans to learn foreign languages. If so, they will find a wealth of information in Spain's literature. Names not commonly known to Americans, but familiar to students of Spanish and the Hispanic world, will become more accessible; Miguel de Cervantes (1547-1616), Lope de Vega (1562-1635), Tirso de Molina (1584-1648), Pedro Calderon de la Barca (1600-1681), Francisco de Rojas Zorilla (1607-1684), Vincente Blasco Ibanez (1867-1927), Pio Baroja (1872-1956), Ramon Maria del Valle-Inclan (1866-1936), Jose Martinez Ruiz "Azorin" (1873-1967), Antonio Machado (1875-1939), Jacinto Benavente (1866-1954), Miguel de Unamuno (1864-1936), Juan Ramon Jimenez (1881-1958) (Premio Nobel de Literatura), Serafin (1871-1938) and Joaquin (1873-1944) Alvarez Quintero, Federico Garcia Lorca (1898-1936), Jose Ortega y Gassett (1883-1955), Rafael Altamira (1866-1950), Ramon Menendez Pidal (1869-1968), Alejandro Casona (1903-1965), Antonio Buero Vallejo (1916-), Jardiel Poncela, and Alfonso Sastre(1926-) are just a few of t[illegible]ore prominent poets, playwrights, novelists, historians, linguistic analysts, and philosophers worthy of note (Mallo, J., 1957).

Some of the above writers' works have been translated into

numerous languages including English, but most of them are not as well known to English and American audiences as are Shakespeare (1564-1616), John Milton (1608-1674), Nathaniel Hawthorne (1804-1864), Charles Dickens (1812-1870), Herman Melville (1819-1891), Samuel A. Clemens "Mark Twain" (1835-1910), Will Rogers (1879-1935), Edna Ferber (1887-1968), Dame Agatha Christie (1887-1976), T.S. Eliot (1888-1965), Edna St. Vencent Millay (1892-1950), William Faulkner (1897-1962), Tennessee Williams (1914-1983), Arthur Miller (1915-), Richard Hofstadter (1916-1970), Daniel Boorstin (1914-), James Michener (1907-), and Neil Simon (1927-) just to mention a few of the more popular.

As people begin to travel they are immediately struck by differences in language, accents, habits, manners, and the culture in general. The fact that Spain is one of the most visited vacation spots in the world attests to Spanish hospitality. While in Spain, Americans and other foreigners expect characters created by Spanish authors to come alive. According to Juan Goytisolo, Spanish novelist and essayist, Spain finds it difficult to compete with America in projecting a modern literature that breaks away from stereotypical patterns. He relates:

> Our perception of foreign cultures is usually based not on their complex reality, but on the simplified <u>image</u> they

> project, the clearer and more sharply defined that image is the more convinced we will be that we are intimately acquainted with it; it is a mere outward confirmation of knowledge we already possess.

Thus, we tend to favor those literary and artistic expressions which reflect the ready-made and already known images that "become cliches that block our vision of reality and change and end up becoming inflexible myths" (Goytisolo, 1985).

Goytisolo continues that the United States, precisely because of its super-power station, can project a literature that reflects a multifaceted nature of itself, the many different faces of the U.S., as it were. Spain being less powerful will not be taken seriously if it attempts to do the same. The Spanish motif, it appears, must always contain the same recipe: Revolution, the Civil War, the Fiesta Brava, dancing señoritas in white lace clacking castanets, strolling troubadors, and the like--how very Spanish! Mr. Goytisolo concludes a few Latin American authors have broken through the stereotypical literature to reveal a more profound essence of their culture, e.g., Jorge Luis Borges, but for the most part they, Spaniards and Latin Americans, must work "within a very limited field of images

already familiar to the reader" (Goytisolo, 1985), in order to gain international acceptance. International prestige has as its most salient features wealth and power.

Political-Economy

The wealth and power of a nation will cause its language and culture to become more diffused throughout the world. For almost every instance, the conquered accept the language and customs of the conqueror (Hall, 1967).[6] When Rome became a great power the Latin language was spread throughout Europe; when Spain under Holy Roman Emperor Charles V ruled the vast Spanish Empire, the Spanish language was dispersed throughout the world, i.e. Europe, Latin America, and the Philippines; and, when England rose to power, after the lost Spanish Armada, the British extended their empire, language, and culture throughout the world.

In the modern era, countries have, for the most part, chosen which side they wish to support. The confrontations are essentially East versus West and North versus South. The two world wars and numerous wars since World War II have seen some countries trade places in the conflicts. Loyalist Spain received support from Hitler's Third Reich and Mussolini's Roman Empire. With that support and the non-intervention of England, France, the United States, et al., the Loyalists were successful

overthrowing Republican Spain (Alpert, 1984). While in Spain during the summer of 1980, a young engineering Spanish student told me his uncle was receiving a disability check from the German government for his participation in the Blue Brigade. His uncle and the Brigade distinguished themselves on the side of Germany; nevertheless, Generalissimo Franco promised the Nazis a lot more than he was willing to deliver. He kept Spain out of World War II and that was no small feat. For a brief period many Republicans fled Spain over the Pyrenees to France, but when Hitler occupied France many of these same people took their chances and returned to Fascist Spain. According to Jeronimo Mallo, Franco had made the Republicans surrender unconditionally and when Madrid fell, more than 100,000 men were executed (1957, p. 203; Rossif, 1962).

Our own Civil War is still remembered today; 121 years later Civil War reenactments have become very popular! One company in Charleston, Illinois has a lucrative business making hand-sewn reproductions of Civil War regalia for reenactors throughout the U. S. and several other countries, e. g., Great Britain. But, in Spain, the wounds of their civil war have not completely healed. When King Juan Carlos took the crown as Franco's appointed successor, he was challenged within a brief

period. The military junta was immediately crushed. The world was waiting to see if the king and his supporters would survive. And survive they have. King Carlos and his very able young prime minister Sr. Felipe Gonzales have created a Spain that today has the respect of the entire world. By January 1, 1986 Spain is supposed to enter the European Common Market (EC); they are already a member of NATO;

> A multilateral trade agreement links Spain with EFTA countries and has brought about the same level of trade liberalisation between them as there is between Spain and the European Community. The ultimate objective of the agreement is to facilitate the completion of the European fair trade system with Spain's accession to the EC ("The Spanish Economy," 1984; "Gonzalez's Spain, 1984).[7]

In May of this year, Newsweek was saying that no Latin American country has an asset like King Juan Carlos. He stands for democratic principles that have helped Spain weather crises that would have ended in military takeovers in many Latin American settings. Raul Alfonsin of Argentina calls Prime Minister Felipe Gonzalez often to discuss problems ranging from the internal debt crisis to Central America. Alfonsin's associates say he sees Gonzalez as an intermediary who can help end Argentina's European estrangement that developed in the 1970s

coming to a head with the Falklands/Malvinas War. Horacio Costa, an Alfonsin advisor, says, "Gonzalez was able to undertake a modernization of Spain's ideology because the state was able to respond to the challenges of democracy" (Cullen, et al, 1985, p. 40).[8] Chile and Nicaragua to the right and left, according to Newsweek, show little interest in Gonzalez's kind of "conciliatory, pluralist politics." Nevertheless, "...both the Reagan Administration and the Sandinistas are anxious to cultivate their relationship with Gonzalez. Washington wants to keep Spain in NATO, and Nicaragua needs all the noncommunist friends it can get" (p. 40). That places Gonzalez in an ideal position to play the role of mediator, says Newsweek (p. 40). Thus far, the Contadora initiative has remained dormant. Spain can act as an effective communicator for peace and moderation in Central America.

The socio-political economy of a nation or group of nations can characterize the nature of communication in that nation or nations. At present, the West is developing an economic neurosis due to the flood of Japanese products. The U. S. trade deficit of $35 billion expected to exceed $58 billion by next year, has certainly caused many politicians to be concerned about applying protectionist measures. In Europe, Japan

has agreed, under pressure, to limit its exports to the European Common Market. The Economist reports "That is a bad, not a good thing ("Import or Die," 1983, p. 11). It appears that this deal will protect not just those industries in Europe that are about to die; but, worse, "it is specifically designed to help the makers of video tape recorders and other advanced products just out of their cradles" (p. 11). The Economist says everyone must pay, in order to help Europe's industrial infants grow up "too puny to survive the full blast of international competition" (p. 11).

International competition, then, is the fundamental basis of communication around the globe; whether it is East versus West or North versus South, or whether it is the need of a nation, such as Spain, to enter the EEC in order to survive: A member of the team, so to speak! But the team, the EEC, is having its share of difficulties when it resorts to protectionism.

There is another kind of protectionism. The first occurs when a nation seeks to protect itself from unfair trade practices; the second happens when a nation seeks to help another nation or the like in order to maintain a political balance, e. g., the U. S. is committeed to supporting the territory of Morocco that was once the Spanish Sahara. "The population of the region,

a vast and desolate stretch of desert that contains sustantial phosphate deposits, does not exceed 100,000. These souls do not constitute a nation or even a body politic..." ("Friend in Need," 1985, p. 8). Still the U. S. has "a substantial interest in the stability of this pro-Western and moderate Moslem regime only eight miles from Spain" (p.9). The interest has been acknowledged "through economic assistance and military aid, last year to the tune of $90.7 million and $44.6 million, respectively. This year the administration has asked for $88.8 million and $51.9 million." (p.9). Some of the money is designed to help Morocco defend itself against Polisario, the Popular Front, and The New Republic says that's as it should be.

Spain most certainly supports the U. S.'s need to keep its lost territory, the Spanish Sahara, free from Polisario and its Algerian connection. Spain, however, would like to someday regain Gibraltar. It views Gibraltar in much the same way Argentina views the Falklands/Malvinas; but, it is painfully aware that it needs England's support to enter the EEC. (A difficult position to be sure.) The Spanish people are succeeding in their democratic experience and Sr. Felipe Gonzales is using diplomacy, rather than force, to move Spain forward.

Today, Spaniards wish to be viewed as full partners in the European community. They feel their time has come. For most practical purposes, they are already participating and carrying their share of responsibility in the democracy of Europe. There are American bases in Spain, for example, but the U. S. bases are there as guests of the Spanish government. Americans traveling in Spain should be reminded that if they wish to visit these bases they must receive consent from the Spanish government. While in Spain (1980), some of my students were turned back for failure to obtain appropriate passes from both American and Spanish military personnel. The point is, the Spanish at all levels in Spain control Spain. We as Americans often forget our place. We forget that we are there as guests. The Spanish are very hospitable and their willingness to help others, whether interpersonally or on a nation to nation basis should not be taken for granted.

Culture

When we consider the political-economy of a nation, we learn a great deal about their communication. If the government is oppressive, we find that the free speech of the respective nation's citizenry suffers (Oseguera, 1983, pp.75-76). If the country is poor, the lack of capital there has economic

impact that also oppresses the people: they are not able to afford luxuries. The lack of luxuries and, in many cases, necessities changes the nature of mobility, in some cases, and communication, in most cases. We tend to speak about the things, material or ideal, that surround us. But, if a country has known greatness, its people, despite their present condition, tend to cling to their past culture in the hope of a new renaissance. When we think of culture, we usually recall the arts and sciences a people have produced. There are certain arts we seem to associate with particular nations. In music it is easy to think of Germany; in ballet, the USSR; in literature, France; in opera, Italy; in philosophy, Scotland; in law, England; in murals, Mexico; in film, the USA; and of course Africa, Asia, the Middle East, and South America have not even been mentioned; to be sure, no nation has a monopoly on art or science: culture.

Spain's forte has been in cubism: Pablo Picasso, Joan Miro, and Salvador Dali, primarily. Lately, opera and popular music seem to have become prominent features in Spanish culture: Placido Domingo (Alier, 1984; "Hitting high notes," 1985) and Julio Iglesias (Oseguera, 1984) both gained their reputations in Spain. While in Madrid, Americans enjoy visiting "El Prado" museum. Next to the Louvre in Paris, it is considered on of the best

in Europe. The Spanish, as mentioned earlier, are very hospitable. If one wishes to attend an opera or visit a museum, and needs directions on how to arrive at the proper destination, one can be sure they will provide the information, whether it is correct or incorrect. They wish to please, so that rather than giving one no information, they will give whatever information they have, even if they need to fabricate it. I found this part of their need to please most delightful. Fortunately, most of the time they are right.

Communication among Spaniards is quite a bit different than it is between Spaniards and non-Spaniards. One evening I was invited to eat tapas and drink wine,[9] at a place not frequented by Americans or foreigners. We had no sooner ordered our dishes than a large group of young men burst into the already crowded large room. The entire crowd made room for the energetic and enthusiastic athletes. They carried a huge trophy they had just won that evening. The trophy cup was filled with wine and passed around so that each of them could drink from it. The newcomers hugged friends already there and together they locked arms and sang and sang. The energy level was like nothing I had ever witnessed in American amateur athletic jubilation.

I suppose it was the total spontaneity of the almost cataclysmic event. In this case my friend and I became complete spectators, this place was theirs, this moment was theirs, and it was only intended for them.

There are more than sufficient places where Americans and Spaniards can mingle. The discotheque is one of them. Young Americans and young Spaniards enjoy dancing together; it is, after all, an international language. The music of the discotheque is typically American with a variety of Spanish "pop" music. If one speaks Spanish, it, too, changes the entire nature of the communication encounter. Spaniards are as curious about Americans as we are about them.

Spaniards are very proud of their cities. In the last few years they have become quite mobile, but most prefer to remain where they were born. Poor economic and employment conditions have caused many young men to seek work throughout Europe, but today most of these markets have dried up now that other countries are also feeling the dollar pinch. The average Spaniard, whether he or she is from Madrid, Barcelona, Bilbao, Segovia, Avila, Cordoba, Sevilla, Granada, etc., knows their city very well. They enjoy sharing their knowledge about their city with foreigners. One need only ask. A student from

Valencia was very willing to tell why Valencia was the gem of Spain. While in Chin-Chon attending the running of the bulls, a friend and I could find no place open for refreshment during siesta time usually between one and four. Fortunately, an elderly gentleman invited us to his home, a house with dirt floors, to partake of rabbit stew. He and his fellow musicians "Los Chispas" (the sparks) performed a flamenco dance with one of the men dressed as a woman, wig and all, dancing up a storm. We drank from "botas" and I suddenly felt what Hemmingway must have felt during a similar celebration--a surge of blood, sentiment, peace, and passion, a feeling of being alive! The Spanish know how to communicate.

Supper is usually taken between eight and ten; breakfast is always light--rolls and Spanish coffee. The genuine hospitality becomes a surprise followed by sheer enchantment. Drinking wine out of a "bota"--a boot made of skin--is an art and takes some getting used to. Wine is plentiful and very reasonably priced in Spain: three to four times less than the equivalent in the U. S. There is no age limit for youngsters who wish to partake of alcohol, but Spanish youth are seldom if ever seen intoxicated; they are brought up to respect wine and liquor as a refreshment, not an indulgence. That is not to say adults

do not often over-indulge.

"Democracy takes some getting used to," one cab driver confessed. "With Franco gone and the new officials in his place, we are now just like you (Americans): unsafe in our streets while tolerating a rising crime rate."[10] By most standards, however, Spain is quite safe.

Spain's generosity is commendable. During the Mexican earthquake, many nations responded with food and supplies to aid the survivors: Spain was one such nation. "Prime Minister Felipe Gonzalez flew to Mexico City abroad an Air Force plane, carrying 12 tons of medicine for earthquake victims" ("Mexican dead," 1985).

Communication is a composit of political-economy and culture. Each nation defines for itself the nature of communication in its respective country, based on the government it chooses and the standard of living it wishes to achieve. Of course, the natural resources of the country has a lot to do with the nation's ability to achieve its goal. Spain, England, and Japan, despite sparse and/or poor soil, have at one point or another achieved commercial success. Howard Pyle writes about "Buccaneers and Marooners of the Spanish Main" (pp. 32-35). England's past glory and Japan's new glory are moot points.

The cultural component that identifies the individual and the society he/she serves is the most significant. The political-economy of a nation cannot stifle the free communication of a people who wish to survive the oppression. In this respect, Spaniards are very much like Americans; they seek a better way of life for themselves and their posterity. Goytisolo's thoughts are worth re-echoing here: "The battle against what is typically Spanish will be a hard-fought one, but I am convinced that sooner or later new literary realities will carry the day" (Goytisolo, 1985, section 7). But America must be ready to accept Spain's new reality.

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Footnotes

[1]The late professor of linguistics, Dr. Robert I. Close, University of Missouri (lectures 1966-70), stated that "no language is better than another language; however, some languages are more evolved than others" and "inherent in a language is its potential for complete expression." Mathematics, moreover, is not a language but a system for computation.

[2]Mr. Hideyo Yasuda, MA candidate--Eastern Illinois University--foreign student, says that although Japanese orthography differs considerably from Spanish, it very closely resembles it in its phonetic structure, particularly in vocoid formation and placement.

[3]The reference is the Southwest Semitic language of the Arabs now spoken in a variety of dialects mainly in Arabia, Jordan, Syria, Iraq, Palestine, Egypt and parts of North Africa, the literary language of the Koran; as opposed to Aramaic, a Northwest Semitic language used as the commercial lingua franca for nearly all of southwestern Asia after about 300 B.C.: compare Biblical Aramaic. Conversely, old Slovic or the Cyrillic alphabet, ascribed to Saint Cyril, is at the present used in modified form for Russian, Bulgarian, and certain other Slavic languages of the Soviet Union.

[4]The World Almanac: And Book of Facts: 1984 lists the following in million per language: Chinese: Mandarin 740 m.

(Cantonese 56 m.), English 403 m., Spanish 266 m. (Portuguese 154 m.), Russian 277 m., Hindi 264 m. (Bengali 155m), Arabic 160 m., Japanese 120 m. (Korean 62 m.), Malay Indonesian 119 m., German 118 m., French 109 m. and Urdu 75 m., etc. Spanish, I believe, is over-taking Russian, if it has not already done so.

[5]My Eastern Illinois University colleague Dr. Luis Felipe Clay-Mendez, professor of Spanish, says that Andalusian, Canarian, and Majorcan are simply variations of Castilian.

[6]Latin is an exception. The Latins were conquered by the Etruscans (whose language had no established relationship to any other language). They intermarried with the Latins and adopted their language and culture because it was more advanced than their own.

[7]According to The Economist (1984, October 27), "although unemployment in 1982 was already pushing beyond 16% the overriding goal was to maintain Spain's investment appeal as a relatively low wage country particularly with EEC entry looming" (p. 59).

[8]My article entitled "Argentina: The Role of the Participatory Media in Political-Economic Development" discusses the Falklands/Malvinas War. For a copy, contact: Communication, mass media and development conference, Chicago, IL: (College of Continuing Professional Education) Northwestern University.

[9]Tapas are hors d'hoerves served with wine or one's favorite beverage. In Spain, alcoholic beverages must be served with food: by law.

[10]Dr. Fernandez has been traveling to Spain for more than fifteen years. He will attest to the conversational skills of Spanish cab drivers. Like our own, they will speak on any subject at the drop of a hat--especially politics and the economy. Dr. Jose Fernandez is currently the Director of the Foreign Study Program (FORSPRO), based in Valdosta State College, Valdosta, GA.

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I sincerely appreciate Maggie Leyden's secretarial assistance and editorial comments: Thanks Maggie!